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today by modern economists were known years ago to Catholic writers" (p. 46). Marx's doctrine of labor value is misstated (p. 41); rent is said without qualification to be an element in the cost of production (p. 68); and, although later (p. 395) it is said in giving the Ricardian doctrine that according to this rent does not affect the price of agricultural products, the author shortly after (p. 400) calls this doctrine "in great measure fanciful and contrary to facts"; and after stating that an increase of capital and labor to land will increase the total returns, it is said, "hence is derived what is called by some the law of increasing returns" (p. 74). The treatment of distribution is a mixture of unassimilated reading, inconsistent theories, and dogmatic ethical precept. On many concrete economic questions there is a reasonably good presentation of opposing arguments, but it is frequently only a condensation, with acknowledgment, of the treatment by such authors as Gide, Walker, or Hobson.

The principles of the "Catholic school" seem not inconsistent with a radical progressive program including the minimum wage. But all attempts at improvement will be in vain except as supplemented and guided by the Church which "is not merely a teacher. It is moreover the dispenser of God's grace through sacrament."

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Les Lois de la Sociologie Economique. By ARTHUR BOCHARD.
(Paris: Librairie Marcel Rivière et Cie. 1913. Pp. 352.
8 fr.)

It is inevitable that economics should be rewritten as sociology advances. The construction of a sociological economics and of an economic sociology is well under way in this country; but even greater efforts are being made in France to bring the two subjects into harmony. To the economist it may seem nearly as hazardous to base economic theory upon the results of contemporary sociology as it would be to base it upon the results of metaphysical speculation. Contemporary sociology, however, includes certain well-established facts and principles regarding the origin and development, structure and functioning of human groups, which the economist can no longer afford to ignore. For this reason attempts like this of M. Bochard, who is secretary of the Sociological Society of Paris, to bring together economics and sociology in something like an organic union are certainly to be commended, even though the work may seem to us very faultily done.

From an examination of the different schools of sociological theory, M. Bochard finds truth in at least three, namely, the imitation theory of Tarde, the constraint theory of Durkheim, and the economic determinism of Marx and Loria. He sets out, accordingly, to make a synthesis of their views and to construct upon its basis a sociological economics and an economic sociology. Though he believes that the economic determinists have come nearer to scientific truth than other sociologists, he recognizes that they take an altogether too narrow view of the social life. Bochard even goes so far as to quote with approval deRoberty's dictum that in sociology the ideological element "transforms and models nature at least as much as nature transforms and models it." Accordingly, with Tarde he would give a great role to invention, especially economic and technological inventions, in social evolution. It is the diffusion through imitation of these *plus* the constraint offered by the regulative institutions in society, such as law, government, education, religion, and morality, which determines the social life. Thus our author escapes a rigid economic determinism, though he believes that the economic factor, if we include in that phrase technological inventions, does play a preponderant part in determining the social life. He even goes so far as to speak of the inventions in the economic and technological realm as being the *cause* of the "imaginary" inventions in the realm of religious beliefs and practices.

Following this clue he attacks the problem of value, the genesis and transformations of capital, and the nature of labor and of wealth. Then he takes up the application of his principles to the non-economic phases of the social life, and shows successively the economic bases of law, of art, of language, of religious belief, and of morality.

I shall attempt no detailed criticism of M. Bochard's work. It is, indeed, to be commended above most works of its class, because the point of view maintained throughout is to a certain extent synthetic. But the question may well be raised whether having conceded as much as he has to non-economic factors in social evolution, he should not have gone a step further and attempted to include all factors whose actual presence can be shown in the interactions between individuals. While M. Bochard, for example, fully recognizes imitation and constraint as at work in social processes, he says nothing of the workings of sympathy and the "consciousness of kind." Again, while he says explicitly that

the individual is not subjected purely and simply to the action of the environment, yet he does not seem to leave sufficient place in social life for the influence of creative imagination and constructive reasoning, since he claims that the "real" inventions of the economic life are the cause of the "imaginary" inventions of the religious life. Can he even refuse to admit as active in the social life the biologic or eugenic factor? Can any one, once having given up a rigorous economic determinism and having admitted the power in the social life of man of "the psychic factor," logically stop short of recognizing the influence of all demonstrable factors and of proceeding to a synthetic view of the process of social development?

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La Politique Economique Internationale. By RUDOLPH KOBATSCH. Translated from the German and brought down to date by GUIDO PILATI in collaboration with A. BELLACO. (Paris: Giard et E. Brière. 1913. Pp. vii, 496. 12 fr.)

Éléments d'Economie Politique. By BERTRAND NOGARO. Two volumes. (Paris: M. Giard et E. Brière. 1913; 1914. Pp. 388; 291. 6 fr.; 4 fr.)

Kobatsch wishes to elevate "international political economy" to the rank of a separate science, a position warranted, he thinks, by its importance and the extensive literature it possesses. This literature, however, has included as yet no thorough scientific treatment of the subject. Adam Smith, Quesnay, and List have, indeed, contributed beginnings of such a treatment, but the great mass of publications in this field is made up of polemic presentations of special topics, and simple enumerations of facts. The author bases the new science on the application of Spencer's concept of evolution to the economic relationship between nations. This relationship shows a general trend of development from a conflict of interests, due to the differentiation of national groups, to a continually increasing community of interests which arises from increasing integration and interdependence. The several phases of the relationship, namely, movements of people in connection with commerce or through migration, and movements of things—merchandise and capital—are considered from the viewpoint of their relations to this conflict and to the subsequent community of interests wherever that has come about. This involves, espe-